THE UNITARIAN

September, 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

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THE UNITARIAN.

Vol. IV (New Series.) SEPTEMBER, 1909 No. 9

INDICATIONS are growing that the meeting of the "National Conference" at Chicago in September will be a most significant event in many ways. It will be the first really national assembly of Unitarians to be held west of the Atlantic coast states in the history of our denomination, and its real success will lie not in the gross number of its attendance but in the genuinely national range of its representation. Of course no greater misfortune could happen than to have it turn out to be after all only a local or a sectional meeting with a national name:—and that misfortune would be most costly if any action should be taken that would not be taken if Eastern churches were represented in their fair proportion. But of course nobody fears any thing of that sort, and we believe that the most significant value the meetings can have will lie in its influence—the better if silent and unprogrammed—in strengthening the sense of unity and vital good fellowship in all parts of our body. We have no issues and we have no controversies to fight out and in the year 1909: but we have splendidly great opportunities, and tingling by challenging problems to grapple with which makes it worth while for us to get together for efficacious co-operation for doing things.

TO be sure, the National Conference by its present tradition is not a *doing*, but a *talking* function. As we all know, it has neither legislative nor administrative powers. It cannot make laws, establish policies, appropriate monies, initiate new enterprises (except by the innocuous manner of resolutions) or reform methods of denominational achievements. All of those functions belong to the American Unitarian Association which can only hold its annual meetings in Boston, and which is only partially a representative body. The National Conference is thoroughly and logically democratic and representative —but it has no powers:—it is not even exactly what it claims to be—a Conference, because its method of procedure is mainly that of program, rather than of discussion and actual *conference* about things to be done and achievements to be prepared for. But even then, the fact that the representatives of all parts of our constituency and from so many of our churches get together, where things of vital concern can even be *talked about*, is no small matter: and we know that our friends of the West are not lacking of gifts of the spirit to impart to us as we sit about the guest-fires of their hospitality.

OF course most of our own people, in reading of President Charles C. Eliots' address on "The New Religion" which will be published in its authorized form in the next issue of the "*Harvard Theological Review*", have recognized that the only essentially new thing about it is the exceptional frankness and clarity of its statement. Those are indeed of themselves revolutionary characteristics. From many a Presbyterian and Congregational and Episcopalian pulpit of today the substance of this "body of new faith" is preached two thirds of the time,—only without the candor or the clearness which makes Dr. Eliot's style so forceful. It is easy, of course, to accuse men of equivocation who standing in orthodox pulpits preach the liberal gospel with sufficient obscuration to insure their safety. But in the vast majority of cases we believe the inconsistency is unconscious: for the psychological story of liberal advance is almost always one of mediating inconsistencies, and obscured progress: those bearing a part in it being usually the least conscious of what is really happening.

———o———

FOR, contrary to the usual opinion, new ideas come usually in complex and intricate, rather than simple, forms, and it is the gift of the trained scholar, more than of the ordinary man, to see things in their simplicity and set them forth clear-cut and disengaged from obscuring inconsistencies and complications. Dr. Eliot's address has done great good, not so much in lining out new heresies, as in disentangling convictions that have "already arrived" in many men's minds from their confusing entanglements. It is easy to talk of bald pantheism, cold ethicalism, and vague inferencies, as the substance of his statement: and so the older Orthodoxy will raise its cry of "Bogie-man": but too many modern men in the pulpits of all denominations have seen too deeply into the implications of modern biblical criticism and scientific progress, not to understand what Dr. Eliot is talking about, and where the validity of his thought lies:—though not a few will rub their eyes a little to realize what their own "obscured modernism" really signifies when presented with the clarity and candor of this scholarly man's statement.

———o———

THE various letters which we publish elsewhere in regard to our work at Proctor Academy all throw into relief an insistent sense of our denominational desire to reach beyond a charmed circle of the socially elect, which we traditionally assume (too easily perhaps) to be the natural constituency of our Unitarian churches, to the "common many" beyond. This must be not a matter of condescension, however. It is absolutely spoiled, if it is permitted to become that. For instance, no greater mistake could be made than to fancy that Proctor Academy is any more a "benevolent institution" than "The Hackley School". Its clientage is amongst vigorously self-respecting, self-reliant people, whose appetite for education, and whose pluck in reaching out for it, may be often more sturdily self-respecting than incentives which bring many boys and girls to the larger and more fashionable schools: and we do not believe that Proctor Academy will meet its own ideal properly until its natural constituency will include homes in our cities as well as in the country towns of New Hampshire—for many a city-born boy and girl of households where large

incomes do not abound but wholesome ideas and ambitions for growing souls' best culture are not wanting, may find in the Proctor "that is coming," just the conditions of education most wholesome to their needs. And the liberal cause of religious demands—not in its pulpit merely, though the need is unmistakably there,—but in the ranks of its lay folks recruits from just this class of people. The "democratization of Unitarianism" which we often talk about now-a-days in relation to denominational organization, may have other ranges of meaning quite as significant.

———o———

WE regret that in the last number of *THE UNITARIAN* a timely article on "The Historic Episcopate" was not credited to its proper author, Rev. John Snyder of Nantucket. Mr. Snyder's analysis of the issue was keenly searching and logical, and presented perhaps as clearly as could be, the vital Unitarian conception of the essential spirit of religious authority and continuity.

———o———

A Glimpse of Mt. Washington from the Isles of Shoals

I.

There it is: do you see—do you see it now,
Over yon coast-hill's brow?
Low-brooding doth it lie
Far in the rim of the cold northward sky.
Is it but cloud? A flake of dream stuff there,
Floating in limpid air,
A moments pause to show,
Then to drift slowly out, as shadows go.

II.

Oh, but a dream of cloud can be so far!
See how its vision rare,
Lined with a grace so slight
Lifts toward the heavens with a shy delight,
Thrills with a haunting pulse of beauty's spell
Till fancy wierd doth swell
To weave some yearning dream
A orient wonder in its fleecy scheme.

III.

In the clear fore-ground firm and sober true
Stands steadfast hills of blue
In gentle distance plain,
And strongly set, beyond all fancy's feign
The rare, crisp cleanness of this crystal day
Sharpens their set array.
But far beyond them—see—
That brooding cloud of misting majesty!

IV.

It is not cloud! It is not drifting Ocean's
Nor fancy's feigning scheme!
Look with a bolder quest—
Know ye not It? The Monarch Mountain's crest—
Chief of New England's lordliest range of peaks,
That heavenward proudly seeks,
Fearless and staunch above
Its glorious crown of glad nobility.

V.

O vast substantiality of mass,
That shall not thither pass
Till earth itself is dream
And like a cloud drifts out in vaporous stream:
In thy far distance, o'er all meaner space
You soar with cloudlike grace,
(So clear this crystal day,)
Veiling thy rugged strength in dream's strange way.

VI.

O soul of mine baffled so oft and tried
With blinding doubt and pride:
Come days of vision rare
When o'er earth's commonplace so plain and bare
Lift far-off gleams of sweet ideals that seem
Fragile as cloud-built dreams
Yearning in soul's north sky—
Those haunting dreams of immortality:

VII.

It it but dreams, and fancy's feigned ideal,
Mocking life's steadfast real,
To drift like cloud away
And wreck to tears the phantom of my day?
What if more real than all Earth's show of space
My soul shall some day face,
Under a nearer sky,
That dream—life's best substantiality!

———o———

Some of the happiest and most useful people we have ever known were men and women unable to work or play, sometimes even bedridden and helpless.—*Selected.*

The Rebellion of Life Against Rules

By REV. W. HANSON PULSFORD, Chicago, Ill.

IT does not require any very profound understanding of the historical Jesus to know that when he said "What shall it profit a man if he shall gain the whole world and lose his own soul?" he did not, could not in any way mean what that unhappy text has so often had forced into it. Otherworldliness is one of the products of a religion which was not the religion of Jesus. Gain the world in this life and meet eternity as a lost soul, is an utterance which at least has no warrant from the herald of the gospel of splendid living, here and now, as the gift of God to his children.

When we dig down in the Gospels below the mass of legend and supernaturalism concerning the Christ to find some genuine historical trace of Jesus we win enough of his life and teaching to furnish us with a fairly clear setting for the saying. In that light its meaning grows plain.

He had at first hoped for success. The common folk at least crowded gladly to listen. Even the religious people were, at the beginning, not unfriendly. That, however, could never last long when a man set life above rules. A good man is surely bound to respect the Sabbath. Jesus broke it. Every good man avoids with care the contamination of godless companions. Jesus was so habitually the intimate of sinners that the careful, godly people came to speak of him as a glutton and a tippler. A good man must venerate and obey the revealed word of God. Jesus set his own judgment above it. As an inevitable result the religious element in the community became hostile. At first, after their fashion, they merely "damned him with faint praise." Then in charity they tried to get his relatives to take him into seclusion, suggesting that he was not so much morally bad as insane. That failing, they scared Herod into action by suggesting to him that a conspiracy was on foot between John in prison and this follower of his in Galilee. Herod, at once, on the mere chance of a religious rising, had John safely put out of the way. Jesus hurriedly leaves Herod's territory to think over the situation.

He sees that, if he goes on teaching, the end is perfectly clear. Calvary in some form always awaits "the rebellion of life against rules," where the religion of rules has the power. Shall he go quietly back to his carpenter's bench, give up casting pearls before swine, and hold his tongue? Shall he simply keep out of the way and let the message of the glorious free life of a man's true self remain quiet in his own heart? Or shall he swing along, daring the worst, loyal to the truth he knows, declaring and living it out in simplest, natural unfearing fashion as before? It is then that, as it were to himself, he says, "What would it profit if a man were to gain the whole world and cease to be himself, compromise for safety's sake with the life within him?"

He determined quietly to be himself and deliver his message at all costs. Not in Galilee, however, but in Jerusalem, at the great passover gathering in the stronghold of his enemies. Then, with a splendid careless ease, he "set his face steadfastly to go to Jerusalem." He warned the little group of companions who had remained loyal to him of the fate, akin to John's, which he saw by no means uncertainly ahead. But having made his decision he went to meet the worst, not in the tragic tension of coming martyrdom, but fearless, quiet, natural, the least troubled of them all. It is on that journey that we see him gathering the children about him. There, on the road to Calvary, simple, unafraid, himself like an untroubled child, with a little one in his arms and others clustered about his knees, the Nazareth carpenter reveals to me more than anywhere else the greatness which not even centuries of organized supernaturalism have been able wholly to efface.

"A spark of God is mixed into my clay,
Destined I know not whither, nor the way,
I dare
Only to be mine own self everywhere."

What shall anything profit if a man ceases to follow the inward call of his very life? To let the God within us be king was the gospel Jesus preached and lived.

He tested everything by that. Does it further the quality of life? What profit is there in anything except in so far as it is the expression of, and fosters, the real life in men? Laws, ordinances, observances, rules, are all of them worthless save as a means to that end. If they do not promote that, their value has gone. Unless your righteousness be a natural, vital thing in you, the outcome of your best life, it profiteth you nothing.

It was ordained that good people should give tithes. That it had been so enacted by those of old time was not the important thing to Jesus. Is it an outcome of the real you? Is it the natural result of the innate glad generosity of you? Where it was not this, but merely habitual obedience to what was customarily regarded as right he scoffs at the "giving tithes of your pepper and salt and mustard."

All good people keep the Sabath. That depends, he said. Where it furthers life, keep it. Where it fails to do so, still more where it hinders the spontaneous outflow of warm-hearted simple kindliness, the Sabbath law must stand on one side. "The Sabbath was made for man, and not man for the Sabbath." Man's need, man's life, created the Sabbath, and man's life overrides it. They crucified him for that.

The good man says prayers. It is what he ought to do, and at the stated hour his prayers are said. Perhaps it is well, perhaps not, said Jesus. Those who so do get whatever reward goes with it. But when *you* pray, let it be because you have awakened to an inner need and found a way to satisfy it, because the great quality of life in you is refreshed when you have climbed into the serener air of the thought of God. There *is* profit when you, shutting the door for a little on the roar of the market place, make an opportunity for the man in you to awake and gather anew the serener strength which is your very own.

The good man keeps himself from defilement. He shuns the ungodly Samaritan, and passes by on the other side when one apparently dead lies by the edge of the road. But Jesus pilloried the priest and the levite and handed down the Samaritan to immortality. All eager kindly humanity in them had been killed by their religion. In the Samaritan natural kindliness was a delight and a power. Nothing else mattered.

The teacher of religion above all others should consort only with those whose manner of life is beyond reproach, careful of all religious duties, reverent of the rules. But Jesus loved Peter the fisherman, who was quite guiltless of the elaborate righteousness of the godly, and Matthew the tax-gatherer won his heart, and to be in homes like that of Mary and Martha and Lazarus was a real delight, had simple, beautiful life-quality, and to be able to get close to and help even "the woman who was a sinner" tasted well to the noblest heart of him. So Jesus was willing to be called a glutton and a winebibber, a companion of publicans and sinners.

Is the spark of God in you aglow? Are *you* really alive? Have you really lived? Are goodness, righteousness, kindness, religion, simply part of the natural outcome of your very life, or are they merely rules? That was how he brought everything out of the dusty. ancient courts into the open sunlit air of natural human good and judged it by real natural standards. His indictment of the religion of his time was simply that it did not seem to him to make for life. What would it profit though you kept all the commandments and did not know the delight of glad obedience to the splendid natural impulses which are your very own? There is no other real goodness.

Let the best man in you have his way. See, whatever you do, that he is really alive. Be in love with the God in yourself and give him play. Whatever is the outcome of that divine fashion of living is worth while. Nothing else really is.

Religion is good news. The good news that you are a child of God and that within you, waiting to awake and rule with delight, is the life which is God's life. To believe that and to glory in it is to live. Though you gained everything else, if you have missed that, you have missed all. How that goes home to reality and to the very heart of the matter!

It does not concern itself much with the outside of things, but takes us at once clear of the ordinary, artificial standards of right and wrong; is "beyond good and evil," as Nietzsche says. Circumstances, conventions, rules, may or may not be of value. The value may be there in the very heart of violations. A man may be poor, ill, uneducated, and yet have the heart of the matter in him inasmuch as he has really lived; or he may be free of all of these misfortunes, may have "gained the whole world," and never have known what life means. Prosperity is not necessarily good nor calamity evil. It is only what *you* were in relation to either that counts. Nay, I wonder sometimes whether anyone has really lived who has not been in hell, and the one path to heaven of which I oftenest doubt is the primrose path. When you are really alive the life in you wrests all circumstances to its own gain. It is not where you are but how you are. It is not your church, nor your religion, but *you*. The title "dryasdust" is not without its pathos. For it is not the learning that counts, but whether it has brought you into inspiring touch with vital qualities in your own soul. It is not whether you have been baptised and accepted the faith, and conformed piously to the ritual, but whether, with or without the labels, whether, saved or damned by the ecclesiastical standards of this, that or the other church, you, yourself, offspring of the boundless life of the universe as it climbs, have felt it stir and move and urge in you till you came to the heritage which is your very own. It is that vital quality alone which is essential. How many decent, prosperous, admirable, irreproachable lives would it take to swing the scale against one hour of that Nazareth peasant who was crucified as a destroyer of religion? What array of the useless and amiable details of the average bulky biography can count against the sick and struggling poet's "we have lived, we have loved, we have suffered . . . even so"?

We shall have to apply that test to national and social life as well as to individuals if our judgment is to have real meaning. For society is only a mass of units. There is no such thing as man, there are only men.

Here in this land of ours we have more undeveloped natural riches than any other. The average wage is the highest in the world. Our constitution is humanity's own great charter of liberty. Our manufactories thrum with energy and achievement. Never before was man's mastery over nature so exemplified. We are harnessing the cataracts, making the desert blossom as the rose, fashioning fruits after our own imaginings, knitting the whole earth close with swift transit, and abolishing distance with the lightning tremors of electric waves. Never before was knowledge so universal and so open to the grasp of all. Never was education so broadcast nor books as cheap.

But to what end? Are men living more, or only living faster and more expensively? Is it better worth while, in real quality of life? Is there more joy, more love, more splendid personal vitality, or are men simply being goaded along under the burden of their very prosperity? If through all these things there is more life, great indeed is the gain. If there is a vaster range for splendid manhood and womanhood, a freer air, a finer confidence a grander openness, fearlessness and serenity, a fuller personal initiative; if there is more laughter and joy and native spontaneous humanity; if the swing of the exuberant vitality of the universe is in us more, then indeed there is priceless gain. But not otherwise.

We boast of this as a Christian country, and hear no little talk of the converting of the whole world. Never before were there so many churches, and vast indeed is the number of those enrolled therein. A high ecclesiastical authority speaks of a Roman Catholic

America. Our protestant denominations are well nigh as the sand by the seashore for multitude. Our Bible is printed in all the languages of the globe, and sent broadcast into every corner thereof. But what about religion? We have indeed multiplied creeds and elaborated ceremonial and enforced all manner of conformity. We have splendid machinery and statistics and vast missionary funds. But have we really raised the value and quality of life? Is there more wonder and joy and great-hearted human kindness, more of the uplift and zest of the sense of priceless resource which is inherent in their very nature, growing large and serene in the souls of men?

Our age is pre-eminent in organization. Men are linked together. Each will soon only do one thing. We read with satisfaction how we turn out watches by the hundred thousand, and smile at the ancient Swiss making his watch all by himself. He is gone now. We have undersold him fifty times over. So with our machinery and our furniture and almost every product of human industry. Our very knowledge is specialized. Each has his own tiny corner, with his eye to the microscope, and thus some day knowledge is to be well-nigh complete, while manufactures are turned out more cheaply and in vaster quantities than ever before.

But what is it all for? What if the man glued to his bench misses the joy of the craftsman, knows nothing even about the watch? What if we fail to see the wood for the trees, or the picture be lost in the specialized study of colour marks on the canvass? What about life values? What shall it profit if in the process we have lost even a little in range and amplitude of vision, and forfeited, in the very smallest degree, the delight and glory of the sum of things? There is something to be said, after all, for the live man kindled by even a meager outlook on his universe, as against some wheel in a vast and wonderful machine grinding out. . . . what?

Do you remember the stir "The Letters of a Chinese Official" caused among thinking folk because of their fresh criticism of our modern civilization? Yet they were only restating the old problem which Jesus faced like a man and solved for himself yonder in exile under the shadow of Hermon. No biased traditional standard will do. We must measure things up by the standard of life value out in the open air of this wonderful living earth. All our boasted civilizations, religions, progress itself, have at last to stand at the bar of that court, just as each one of us has to do, when we ask as to the real worth of things. The one question is, for us, Have you lived, have you discovered what it means to become really yourself? and for them, Have you promoted, fostered, made all else subservient to life?

Happily, signs are not wanting that this one essential question is coming to the front everywhere. For to ask the question is to be half-way to the answer. The heretics, both inside and outside the church, nay, the very iconoclasts in religion, the Ingersolls with their everlasting Why? just as much as the devout Modernists, the numberless cranks and innovators, and all the incessant swarm of new religions, from Christian Science to Theosophy, are all of them only symptoms of a finer healthfulness ahead. Behind them all is the life hunger, groping, blundering, striving, failing and being thrust back, emerging a little way here and a little yonder, but always dimly obedient to the old, "What shall it profit?" How are we to make things more worth while? Where lies the road toward that larger satisfaction of which our restless hunger is a prophecy? Some are crying Back and some Forward; some for more rules and some for the open road. And the answer is to come not from without but from within. Through them all, to emerge inevitably at last, life, waking from sleep and wearied of its search after things which do not touch its heart, is reaching out as never before towards that finer expression of its own resource, ample, generous, eager, glad, dowered with a serener and victorious strength, in which alone is to be found the answer to our quest. . . . . .

Socialism is in the air, speaking still in a hundred differing tongues. Not Russia

alone is grappling with a nihilism which she does not in the least understand. Anarchy is not without its prophets. Queer experiments in living cluster like mushrooms in out-of-the-way corners, puzzling the elect, who forthwith, as is only natural, damn them as works of the very prince of darkness. Questions on all manner of forbidden topics, which used to be whispered with bated breath, are shouted aloud in the market place, and the censor of plays is kept busy straining out gnats and offering camels to the public to swallow. Menaces, all of these, to civilization and morality, cry the keepers of the rules. But, to some of us, not so. Only signs that the old life question is clamouring for answer. Asking for life, striving half blindly for that which shall make these swift years upon the sunny earth less of a blunder and an illusion, reaching out, often ignorantly enough in the darkness, for that unknown good which lies, deep hidden, only in the quality of life itself.

Through it all, slowly, baffled along one road only to try another, mistaken in many ventures, yet always venturing again, the unseen energy of all that is is moving toward that which the seers of the world caught sight of far off from the mountain tops. Religions and rules, ceremonies and creeds, laws and civilizations, are only passing forms, serving her awhile, then hampering her and cast aside. Gods many or one, moralities east or west, right and wrong, are all created by life and outgrown by life for her own ends, and have value only as they serve her. Within each one of us she lies, who are her children, hungering for her own, eager, if we will only trust her, to expand to fuller power in us as she reaches out toward the future. Some day as infancy slowly passes she will forget the phantoms of her childhood, will arise from the baubles and playthings that make only for the passing joy of a child, and raise herself erect, glad, triumphant, conscious within herself of her heritage and her destiny, catching the real meaning of her past, coming to know that nothing matters unless it serve her ends and be part of the revealing of what is latent in every child, thrilling in all that is, big with the manhood and womanhood that belongs to us and is our own.

To make that faith ours and, at last, in everything, habitually to apply that test of value would set us free. It would lift life out of its deadening routine, would abolish the useless theological and ecclesiastical lumber which is choking vital religion, save us from our fear of the crowd, set us on our own feet. Then life would fascinate and charm. What faculties of personal delight, of resolute living, of robust and independent comradeship would awaken! What simple fearless reality in our common quest for truth, and for religion linking each one of us in splendid alliance with the quiet, wonderful strength and assurance of the living whole, and in simple, loyal fellowship to one another! What joy to know unfettered personal conviction in ourselves and to respect and value it in others, to live out one's own goodness, friendliness, open-hearted easy courage among men as alive and truly themselves as we!

Something like that is the dream in the heart of the world. It lies with us, each in his own measure, simply and fearlessly, for the love of life, to help it to come true.

For, as yet, how many there are who can hardly call their souls their own! They vote with their party, are dressed by their neighbors, bow their heads passively under the load of mere empty wearisome routine in matters social, regard as moral judgments the conventions of their class, take their convictions, and even their amusements, second-hand and for religion accept the often empty forms and beliefs of the church into which they were born. Tell me what the community is to which a man belongs and only too often I can tell you what he thinks and believes, holds to be right or wrong, in short, just what the man actually is. He himself has little to do with that. He is but the clay, and the crowd which happens to be about him is the potter.

Now, that kind of thing, in its utter lack of life quality, is more hopeless than active rebellion or even actual wrong.

A vast aggregation of enslaved imitations of other people, where the mass dominates the individual, without his ever dreaming that it might be otherwise, is no human society in any but the saddest sense of the word. It has no joy of initiative, no eager venture after better things, no zest of fresh achievement, either in action or in thought.

What does it profit?

Is Unitarianism Provincial?

By REV. WILLIAM SAFFORD JONES, Newport, R. I.

IN some recent lectures delivered in this country Bishop Brent of the Philippine Islands made the statement that Unitarianism has no future because it is a provincial and not a universal religion. He claims that it makes no effort to propagate itself, to impress its thought and life upon distant lands and distant ages. It is, therefore, in his sight a faith that is doomed to stagnate and perish from the earth because it is essentially stationary and unprogressive. When President Eliot of the American Unitarian Association was on his flying missionary journey through England and Scotland a few weeks ago, he came across a similar statement concerning Unitarianism in the columns of one of Glasgow's great dailies. In an article on the present religious situation in the United States it was said that in America the church of Channing and Emerson is dying. Dr. Eliot at once wrote to the editor for publication a letter in which he gave the exact facts about present religious conditions in this country and showed that, so far from dying, the church of Channing and Emerson was never so much alive as it is today. For Bishop Brent as a self-sacrificing and heroic missionary I have the greatest admiration, his gifts as a preacher and administrator place him in the front rank of Churchmen, but when he charges Liberal Christianity with stagnation and prophesies its extinction he is speaking without knowledge. Let him read the reports of the missionary achievements of the American Unitarian Association. Better still, if he happens to be in Boston during Anniversary Week, let him attend some of the crowded and enthusiastic meetings. Let him ask himself if these people are feeding their souls on sophistries and cherishing vain delusions. Let him go into any American community where there happens to be a Unitarian church and consider why it is that so many thoughtful, high-minded, public-spirited men and women are identified with its worship and work. Let him ponder a recent address of President Eliot of Harvard given before the New York Unitarian Club on "Some Reasons for the Striking Success of Unitarians in Business, the Professions, and Public Life." Let him consider the significance of the fact that the new President of Harvard, President Lowell, like his predecessor, President Eliot, is a loyal Unitarian Churchman. Let him ask if a Christian body can be dying at the roots spiritually and yet produce a statesman and leader of men like President Taft, or hold the allegiance of a Christ-like servant of men and prophet of peace like Edward Everett Hale.

Is it possible that these men and a host like them have erred so grievously and strayed so far from the path of truth that the body of which they are members is a body of death and not of life? Would a decaying cause command the earnest support of such live souls? Is it inconceivable that some of the most intelligent and serviceable men and women in America would give the best efforts of their lives to fostering a delusion and a snare? When we feel that we are being led into larger and deeper and richer truth by the Divine Spirit is it the lure of the tempter and not the guidance of the Lord of Truth which draws our feet into new and untried ways? Perish the thought! This

would limit all progress in religion to cautious movements along well-defined safe paths, with many a longing backward glance!

But to change the figure, the seed which the Son of Man sowed on earth produces different varieties of plants and flowers and fruits. They are not all of one kind and shape and color. Though rooted in the same soil of Christian ch r-acter they come to bloom and flower and fruitage at different times and in different ways. The harvest of one age may be totally different from the harvest of another. The fruits which are sweet to one generation may be sour to the next. The flowers which to one Christian century are beautiful may be to another most unlovely. That which is a tree of life to one set of worshippers and workers that tree whose leaves are for the he l-ing of all their moral and spiritual diseases, may cast a gloomy shade over another set of worshippers and workers, who feel that poison and death lurk in its atmosphere. What is fragrance to one may be a noxious vapor to another.

If the fruits of the Christian spirit show such difference and variety, why should anyone expect his own type of religious thought and life to be duplicated in every other Christian communion? And if they are not, what right has he to charge the religious body differing most radically and vitally from his own with being stationary and provincial? Because it is not moving on his lines does not prove that it is standing still or going backward. It may have a most vigorous denominational life of its own and yet be conscious of its membership in the fellowship of the Church Universal. If Unitarians are seeking to do the will of God as their reason and conscience and experience reveal it to them, the Master would regard them as his true disciples, and it is his approval that we seek. Better than the judgment, adverse or favorable, of any prelate or synod, would be the words of Jesus:—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*** Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." By this ethical standard Unitarianism is ready to be judged as to its essential Christian purpose and life.

On the other hand, that grave spiritual dangers confront Unitarian Christianity, no one of us can deny. Religious self-satisfaction is a subtle and besetting sin which daily meets us. Many of our people lack the discipline of religious habit, and unfortunately smile at it, if they do not deride it. The art of common worship has not been highly developed among us, and many of our churches do not understand the psychological need of attracting and holding men and women by a reverent and beautiful service. We must learn that new occasions teach new methods as well as new duties. We must not be content with that isolation from the common life of Christendom, which to so many of our churches is an ecclestastical exile. Fear of theological intrusion, fear of pros lyting, fear of being ecclesiastically compromised by too close an approach to other religious positions, ought not to keep us back from claiming the right of the line in the march of the Christian host Let no foolish timidity on our own part and no unwarranted reproaches on the part of others prevent us from entering into our spiritual inheritance as heirs of God and joint-heirs with Christ. We are a part of the continuity of Christian history, and we ought not to give up our patrimony. Peril lies in our path when we weakly draw back from asserting our full right to the Christian name and position and content ourselves with simply manifesting the Christian spirit. No sect-life, however broad, can ever compensate for the loss of the Christian consciousness. For that we ought earnestly to pray, to that we ought tenaciously to cling. Breadth as well as narrowness has its dangers, and its peculiar peril in Liberal religion is shallowness, lack of depth. The Broad Church throughout history has always been in jeopardy of not becoming the Deep

Church. From that peril may we be delivered!

We have considered the dangers confronting Unitarianism, now let us consider the opportunities it faces. How can Unitarianism prove that it is a world faith, a universal and not a provincial religion? First of all, by cultivating a vigorous missionary spirit. By that I do not mean a cheap and sensational aggressive way of presenting religion. Far from it! But I do mean the ardent desire to carry our special truth and our distinctive message to the uttermost ends of the earth. Once Unitarianism was considered a peculiar New England product. Now with churches multiplying in the West and on the Pacific slope and with the hitherto-prejudiced South becoming more hospitable to Liberalism, religious as well as political, to say nothing of the growth of our cause in the Middle States, Unitarianism must be viewed as a national faith. It must be something more than a Boston institution. Two missionary appeals at the annual meeting of the American Unitarian Association came from representatives of far-sundered lands. A layman from Winnipeg, Manitoba, who told us of the opening for religious liberalism in that vast and rapidly-growing Canadian Empire, was followed by a minister from Norway, who emphasized the vital appeal that Unitarianism make in the Land of the Midnight Sun. Our gospel should have this world-wide character and be preached unto all the nations, otherwise it will be, as Bishop Brent charges, a provincial and not a universal faith.

One of the most significant and dramatic missionary journeys ever projected is the suggested trip around the world of a company of representative English and American Unitarians. They would confer with the Japanese Unitarians and the Liberal Buddhists who are friendly to Liberal Christianity. They would take counsel with the Unitarians in Australia and New Zealand, whose eyes are languishing for the sight of brethren from distant lands. They would go on to India and there meet the workers in the Brahmo-Somaj and leading Hindu Theists. From India they would pass on to Turkey, and in this political and religious crisis in her history have a conference with Liberal Moslems, who are longing for a more spiritual faith. Such a council at Constantinople might bring about great changes in the religion of the Ottoman Empire. At Rome these American and English Unitarians would be welcomed by the Modernists in the Roman Catholic Church, men now under the Papal ban but the Church's noblest sons. Such a journey would not only make for the union of Christendom, it would also help realize the unity of the whole religious world. This would be missionary work on an international scale, but to such tasks in this century of great material and political expansion we are called by God. If our faith is truly universal, we shall be equal to such opportunities. The field is the world.

The second way by which we can prove that Unitarianism is a world-religion is by generating a strong sympathy for all forms of religious faith, kindred or alien. We must ever work in the spirit of Christian comity. We must get rid of all pettiness, all jealousy. We must learn to rejoice in the triumphs of Liberalism in other religious bodies, even when we should like to have had the honor and glory ourselves. This calls for a largeness and generosity of spirit, which we must confess that we do not always have. But such was the ideal of the Unitarians who engineered the recent successful National Liberal Council in Philadelphia. To it flocked Universalists and Broad Church Episcopalians and Liberal Evangelicals, not to speak of Reformed Jews and Ethical Culturists. It is a significant day in the history of religion in America when two men as far apart theologically and ecclesiastically as the Honorable Charles J. Bonaparte, that distinguished Roman Catholic layman, and President Faunce of Brown University, that forward-looking Baptist minister, can sit side by side on the same platform, and each utter the truth which burns within him. In the Providence of God I believe that the opportunity is being given to us as to no other Christian

body in America to act as a mediating force and influence in the present religious crisis.

We ought to be thoroughly alive to the situation, else the sceptre will depart from us and be placed in more eager if not in worthier hands. Once to every church as once to every man and nation comes the moment to decide. What shall our decision be? Heaven grant that we may be strong enough to take the reins of leadership and skilful enough to guide the bewildered multitudes into the ways of moral safety and spiritual peace! And may our wisdom be of such calibre that we shall be tolerant enough of differences of interpretation and emphasis to co-operate heartily with all who are seeking the freedom of the truth, with all who have attained the larger thought of God. This, however, is not sufficient. Our sympathy must be inclusive enough, not only to take in the churches and workers whose thought and activities are on parallel lines with ours and often in more or less accord, but also to take in the ecclesiastical bodies which differ most profoundly from us. Even if they refuse to clasp the hand of fellowship which we offer, let us keep it extended. Let us never be found wanting in Christian courtesy. For humanitarian ends let us be ready to unite even with those who dislike our theology and distrust our religion.

The third way of proving that Unitarianism is a universal religion is by showing a love for all sorts and conditions of humanity, by having a hope and faith based on reverence for every individual as an individual and on justice to all classes of society. If we have a gospel for the properous only, ours is not a Christian gospel. If we have a message for the cultured only, the intellectual elect, our message will be a cold and critical word, from which all warmth of human love has departed. If our preaching is largely to one class of society and that in the main a successful class, from which come the captains of industry, then the point was well made by one of the speakers at the last Unitarian Festival that through this class, which has so much to do with the health and happiness of the toiling struggling masses, we can reach the people who rarely hear our gospel face to face. For can we not by influencing and molding the thought of the men upon whose attitude depends the welfare of so many workers indirectly uplift the standards and ideals of a countless multitude? If employers can be induced to try the Golden Rule, will not their employees be delivered from the Rule of Gold? If we cannot often get the ear of the poor, let us see that those who do hear do not grind the faces of the poor, thoughtlessly and selfishly, though not with malice aforethought. By changing the current of the lives of our hearers, by making channels for streams of love and sympathy and justice, we can do something, much, for the economic and political and moral improvement of society in general.

But this does not satisfy me, and it ought not to satisfy you. I long to have our churches in more direct touch with every condition and type of humanity. I should like to see our pews filled with wage-earners as well as with millionaires, and with people all the way between. I desire to see our congregations everywhere made up of both rich and poor, learned and ignorant, together worshipping the Lord and Maker of them all. I am anxious that Unitarians in every city and town should not only preach but practice spiritual democracy. Throughout the land we should be fearless champions of social justice. Refusing to commit ourselves to any program of economic and industrial revolution, we ought to work earnestly in season and out of season for social evolution. First in the field of theological reconstruction, let us not be the last to enter the field of social reconstruction. The need of the time is not only a larger thought of God, but also a larger life for man: and that cannot be gained while we have de-humanizing child-labor, tuberculosis-cursed tenement houses, and cities where violation of law is winked at, and gambling, prostitution and drunkenness are condoned as necessary evils. For that battle with disease and sin the Unitarian Church must gird itself in every community where it is set to serve the higher

life of man. May God give us strength and wisdom for the conflict, and in the end, victory!

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Mr. Day and the Standard Oil Case

A Rejoinder by REV. JOHN HAYNES HOLMES

To the Editor of "The Unitarian:"

I have just been reading Mr. Day's address on "The Place of the Church in Reform Movements" in the July issue of your paper. If you could give me the space I should like nothing better than to give an exhaustive reply to the author's thesis that "the church as such has no place in reform movements." This I recognize is impossible. But there is one statement in this article which is so remarkable in itself and which reveals to my mind so perverted a view-point on the part of Mr. Day, that I cannot let it pass unnoticed.

I refer to that striking passage in which Mr. Day pictures the recent trial of the Standard Oil case in the St. Louis courts. "The evidence in the case," he says, "filled large trunks which were brought into court, and the printed testimony amounted to more than the contents of the Encyclopedia Britannica. The mere hearing of the final arguments consumed a whole week. Four judges listened to these arguments with unremitting attention. They were men whose judicial attainments matched their exalted station and whose integrity and impartiality were above question. Now the matter in question has already been decided in many pulpits. The church so far as it has expressed itself on this subject, shows a very simple way of disposing of these matters. It plants itself firmly on the moral law and enunciates indisputable principles of social well-being; then it infers that these principles are brought in question by the acts of modern corporations, accepts an indictment as tantamount to conviction, selects portions of testimony which bear out its contention, and holds the defendent up for execration for being a defendent, without going through the tiresome and risky process of weighing evidence and defining rights. But between the authority of the church to proclaim the decrees of Sinai and the judgment that they have been violated, and by whom, there lies a weary stretch of investigation and survey."

To say that this is an astounding statement expresses the fact mildly. I confess that I had thought that the St. Louis court was trying to discover as to whether the Standard Oil Company had violated the Sherman Anti-Trust Act; and had never even dreamed that those four learned judges, with their trunks of evidence and encyclopedia volumes of testimony, were really investigating the question as to whether that Company had been violating "the decrees of Sinai." This is news indeed—that our United States courts are interpreting not the law of Congress but the laws of Moses! And if this is news, what shall we say to the further statement that "the matter in question has already been decided in many pulpits?" That I have heard the nefarious practices of the Standard Oil Company denounced "in many pulpits," I must admit. But never have I heard the slightest mention in this connection of the Sherman Act, nor have I ever heard it even remotely suggested that this denunciation rested upon the basis of the supposed illegal character of certain of these corporations proceedings. On the contrary, I venture to hazard the assertion that these "many pulpits", which Mr. Day accuses of pre-empting the powers of the United States court, have been concerned not at all with the legal question now before that august tribunal, but with a question which no judge of any court ever has or ever will decide—the question not of law but of morals, not of a violated statute of man but of a broken commandment of God. Here the church has indeed "already decided the matter"—for even though the Standard Oil Company were acquitted of every indictment brought against it by the government of the United States, it would still stand convicted before that infinitely higher and more august tribunal, from which there is no appeal—the conscience of an enlightened people! Strange, is it not,

that any prophet of religion should teach that morality consists in keeping just within the law—and that a man, or a corporation, acquitted of crime, is thereby acquitted of sin!

In a recent issue of the "Wall Street Journal", there appeared a significant editorial which I beg to quote in this connection. It ran as follows—

"John D. Rockefeller is quoted in one of the Sunday papers as having said:

'When a man has accumulated a sum of money within the law, that is to say in a legally honest way, the people no longer have any right to share in the earnings resulting from that accumulation.'

"It is a striking characteristic of a man of strict personal morality that he has never been able to see the difference between legal honesty and moral honesty. It is also to Mr. Rockefeller's credit that he defines the method whereby the Standard Oil combination and all which it implies were created as being legally honest. They were certainly morally indefensible.

"Here is the remarkable case of a man who is a good husband and father, benevolent along large lines, personally humane, pious rather than religious, in many ways a most desirable citizen; who yet cannot see that there is anything *morally wrong in an action which the law does not punish.* It would be impossible, moreover, to make Mr. Rockefeller see the difference, and that not from any frowardness or prejudice on his part, but from a kind of moral myopia which blinds him to facts most of us find self-evident.

"It is probable that the law does not directly influence, sanction or control more than five per cent of the actions of a man's life. They are apart from the law and beyond its reach. The law cannot make a man moral or even honest, and *he may break the rules of morality and honesty in many ways without coming within reach of a statute.*"

In all courtesy, sir, and yet in all frankness, I beg to submit it as my humble opinion that the editor of this New York financial journal is here preaching sounder ethics and truer religion than my brother in St. Louis.

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It is often said that one can find a passage of Scripture to prove anything.

Jesus or Christ

By REV. GEORGE A. THAYER, Cincinnati, O.

The popular usage of Christian discourse, even among those who call themselves rational liberals, of designating the man of Nazareth interchangeably by the words Jesus and Christ, as if both alike were simple proper names, has been the occasion of especial discussion by several recent contributors to the *Hibbert Journal*, the English liberal theological quarterly.

The subject was introduced by Mr. Roberts, until lately a Trinitarian Congregational minister, who confessed his awakening of conscience, under the clarifying influence of modern New Testament scholarship, at the equivocal employment of the theological term Christ when referring to the son of Joseph and Mary, a confusion which in his mind could no longer be persisted in by those who accept the true manhood of the founder of Christianity.

Jesus is the familiar Jewish name carrying no superhuman suggestion. Christ is an official title, much altered in its implications from its early traditional signification through the influence of the theology of St. Paul and the author of the Fourth gospel, and invariably, in all later Christian usage, suggesting a supernatural being with divine attributes.

Under no fair interpretation do the three gospels, which are the unadulterated source of the biography of Jesus, ascribe to him supernatural pretensions.

If, as is open to grave doubt, he claimed to be the long looked for Messiah, this assumption involved only elevated rank among his countrymen.

The record does not show that in any respects he fulfilled this national expectation of restoring his country to its ancient political glory.

As to his alleged sinlessness the facts are much too scanty to warrant any such extraordinary judgment, which belongs, in the history of dogma, to a speculation of one of the Epistles.

Nor has the historic Jesus freedom from error whether in treating questions

of social morals or in his ideas of the ways of material Nature.

His world was the creation long known as the Ptolemaic astronomical system, superseded, even by ecclesiastics, some hundreds of years ago. The end of that world was at hand, to be looked for during the life of some who heard his words.

His conception of disease and evil was that of current philosophy, that is, that they were the work of fallen spirits of the upper air.

His solution of such social problems as divorce and interest has never commended itself to the legislators and public opinion of Christendom, outside of the pressure of the Roman Church.

In short even though he employed the traditional positiveness of speech of the prophets, "But I say unto you!" it was because that temper always affirms and nevers argues, while the attitude of the free mind of our day towards his solutions of life, duty and destiny, indicates that even though he possessed a finer intuition than often falls to man, he was thinking in the channels of mortal experience.

All these facts are utterly incompatible with the divine infallibility such as the title Christ is uniformly intended to cover.

This line of discussion, has, of course, provoked many replies, but they are substantially the well known mode of reasoning against which the criticism was aimed, of assuming that Jesus was more than human, and demonstrating this statement by an adroit slipping from the human to the divine qualities of his nature.

Who knows for certain, they ask, that disease is not produced by evil spirits?

What limitations can be put upon Omnipotence in imparting by the Incarnation unerring wisdom and grace to one who appears to be a man among his fellows?

One line of thought seems to be evaded by these and all similar apologists, and that is that a new God has taken the place of the idea of deity which underlay all early religious speculation.

The God of antiquity is no more. He presided over a universe of small extent, which has been called out of nothingness in a week, and whose centre and only important orb was this our earth, with its human occupant.

Man was the far-off intent of creation; his arrival the consummation of the eternal purposes, his destiny the single absorbing concern of the eternal Councils.

The prodigious enlargement of the cosmos, before the mind of the modern student, has inevitably transformed the intelligent ideas of the sort of power which fills, pervades and guides the whole.

It is unthinkable, to one who soberly ponders upon so much of the vastness of the stellar world as comes within the scope of human observation, not to speak of the more appalling magnitude of the systems beyond our ken, that the Infinite spirit who expresses Himself in all this cosmos, once wailed in a child's cradle, leaned on men's bosoms, and died by violence of mortal officials.

Nor this alone. The occasion which was supposed to demand the incarnation, viz: the sin of Adam and his expulsion from Paradise, is the product of pure imagination. It is doubtful if even the reactionary assailants of Moderism, at Rome, take it as a veracious account of an actual transaction.

Man has risen, not fallen, and although he bears many a trace of his barbaric ancestry, his native energy has steadily lifted him towards the ideal perfection which is ahead and not behind, in whose attainment all races and faiths, yellow, black and white, Christian and Pagan, have born a part.

There is no monopoly of the divine spirit by any religion, no evidence that civilization has leaned upon the Bible and the Christian church alone.

The sort of God whose embodiment was Christ, the possessor of a double nature and two wills in one, belongs to a dying order of thought.

All this is shocking to traditional Christianity. But its recognition is in the interest of clear and honest reading of history, and also in the line of finding the genuine portrait which, when restored may make the man of Nazareth an illustration of human perfectibility

rather than, as is the case under the many coatings of so called improvements of the thelogical painters, an isolated instance of a seeming man who was unlike any being known elsewhere is all mortal annals.

Jesus is at least a subject of historical inquiry and of every day affection and reverence.

The Christ belongs to theology alone.

Wood-Astors

By MARY E. MERRILL

Tiny twinkling starlets in the shadows 'neath the trees,
Nodding welcome cheerily to every passing breezes
With myriad, threadlike rays of softly gleaming white,
Always casting o'er the shadows, beams of fairy light.

While not the stately lily, nor yet the fragrant rose,
Their humble life and simple growth sweet charities disclose.
Their modest winsome beauty, benison to one who sees,
Their little tufts with honey, free to the nomad bees.

New York Special Car for the National Conference

A special sleeper will leave for Chicago on the train leaving New York Sunday, September 26th, to connect with the special train from Boston at 4 P. M. Fare to Chicago, $18.95. Pullman berth $5.25. Applications for berths must be made promptly to insure the requisite number necessary for the reserved car. For particulars address G. H. Badger, Unitarian Headquarters, 104 East 20th Street, New York.

Faithfulness is in its nature reciprocal, and our own faithfulness consists far less in any sort of acts or confessions than in the resolute shutting out of all distrust every time it would approach us in the manifold difficulties and injustices of this life.—*Carl Hilty.*

Human Imperfection

There is no perfect church, no perfect book, no perfect inspiration, no perfect knowledge; and all for the reason that there are no perfect human beings or institutions. All our organizations, whether we set them up in the name of liberty and justice, in the name of truth and righteousness, in the name of religion or of God, are composed of defective members, and cannot help sharing the imperfections of their parts. It is well to know it, fair to admit it; and it is no misfortune to see things as they are.

But now let us frankly recognize the value and uses of things imperfect. There are no perfect marriages, because there are no perfect men and women; no perfect societies, because no perfect people to be associated.

We must not look for perfection in what now is. We must work toward it, leaving the things that are behind and reaching toward the things that are before. The anarchist, finding nothing wholly good, seeks to destroy everything: the wise man, finding the same, seeks to improve everything.

Yet the good cause is carried forward, as all human affairs are by such imperfect agencies and instruments as the Lord happens to have on hand at each stage of proceedings. This may explain why even we are permitted to bear a part. The exceeding greatness of His power is shown by the good work done with such poor tools. Heavenly strength is made perfect in earthly weakness.—*Rev'. Chas. G. Ames.*

Any genuine happiness is not conceivable where the spiritual nature has not gained the day over the sensual, and where a disposition toward liberality, humanity, and kindliness has not won the victory over a disposition to narrow selfishness—a victory already decided in one's innermost tendency, and, as a matter of practical life, to be daily gained anew.—*Carl Hilty.*

For none of us liveth to himself, and no man dieth to himself.—*Rom. XIV*, 7.

When this Class-Room building was erected in 1900 at a cost of $7,800 to take the place of the historic structure which had stood since 1828, many thought that Proctor Academy had seen its best days. Instead it proved to be the beginning of a new life.

Proctor Academy

PROCTOR Academy ought to be one of our most successful enterpris s, because the spirit in which it was begun and in which it has been developed is so characteristic of us or at any rate of our ideal of what we ought to be. It is an instance of a denomination safeguarding the principle of undenominationalism in education: and of the concern of a fellowship whose strength lies mainly in the larger towns and cities amongst people fairly fortunate in circumstance and condition, in those well-springs of American life, where education counts most perhaps, in character building—the farm towns of Northern New England, and the homes of those who cannot pay the larger tuition costs of more fashionable schools, yet want substantial worth in the education of their children.

We are devoting considerable space to the interests of Proctor Academy this month, because we believe heartily in it; and because we realize that *just now* is the time of times for its friends to rally in its behalf. Proctor Academy up to the present time has been a wholesome ideal in our midst—which we have permitted to remain unsubstantialized for the main part. We have undertaken a worthy enterprise in the Unitarian name,—and have permitted its work to go on not quite worthily according to our ideal. We need the manhood and the womanhood of every boy and girl that can be persuaded to go to Proctor Academy for an education: and we need it that ev ry boy and girl who goes there shall get as good and as vital an educational chance as possible. We need for ourselves a sturdy insistance that the sort of school that Proctor can be made to be—because of its modesty, and straightforward country tone of simplicity and wholesome plainness of standard and sturdy self-respecting motive is a good sort to maintain in our name: and we ought not to fail of placing its work on a strong and self-respecting basis.

Proctor Academy---An Historic Sketch

By REV. GEORGE L. THOMPSON

The New England Academy was the natural outgrowth of the intellectual movement of the early nineteenth century.

For two centuries the English speaking population of America had been battling for existence against all the foes which beset newcomers in a primeval wilderness. First, against actual starvation, wild beasts, and savage men, later against rivals from civilized lands, and the oppressions of non-resident rulers.

When political independence had been secured and the accumulation of wealth gave a certain amount of leisure the American people turned their attention to the development of the intellect and the cultivation of the fine arts, and a great wave of intellectual activity swept over the Eastern part of the United States.

The colleges founded in earlier days began to raise their standard of scholarship and a desire for knowledge became well nigh universal.

In New England the people were better prepared than in some other parts of the country to meet this demand for higher learning, and in a short time there was hardly a town of any size within a hundred and fifty miles of Boston which did not have its academy. Andover was no exception to the rule and late in the forties old Andover Academy was founded which was the forerunner of our modern school called Proctor Academy.

In this brief sketch it is not the writer's purpose to go into the historical details of these earlier schools.

It may be worth while to state that for some ten years Andover Academy flourished and served a large number of ambitious young people, many of whom in later life became distinguished in various fields of activity.

About 1857 the Christian Baptists, who were at that time a flourishing sect in central New Hampshire came into control of the school and the name was changed to the Christian Institute.

The Christian Institute seems to have experienced varying fortunes, at one time having a large student body and enjoying great prosperity, and finally actually obliged to close its doors. At one time the school was removed to Wolfboro only to return to Andover a few years later.

In 1879 the Unitarian denomination began looking for a place in which to locate a school that would serve the purpose of fitting young people for college and which, to quote the words from one of the earlier catalogues of Proctor, "might be free from theological dogmatizing and unnatural religious methods."

Not that Proctor Academy has ever been irreligious, for its founders and promoters have been religious men, but they did not confound religion with subscription to any theological dogma, nor did they believe that youthful emotion was vitally connected with spirituality.

In their search for a location they came upon the unused buildings of the Christian Institute in Andover. The old school building had originally been a church and had subsequently been remodeled and enlarged. The dormitory was a large unfinished wooden structure facing the east end of the old Andover Parade Ground, which now serves as a common. The work was organized under the name of the Unitarian Educa ional Society, and the following names were included among the original incorporaters: Samuel C. Beane, Clinton W. Stanley, Henry Powers, Joseph C. A. Hill, Moody Currier, Warren Brown, Daniel Clark, Edward Gustine, Alvah W. Sulloway, Lewis Downing Jr., Charles H. Burnes, Gust Walker, Warren F. Daniels, James De Normandie, Alphens W. Baker, Zimri L. Wallingford, Benjamin F. Prescott, Solon A. Carter, Frank A. McKean, John C. Moulton, William D. Codwell, Aubrey M. Pendelton, and Person C. Cheney.

The school was formally opened Sept. 1, 1881, and graduated its first class in 1884. The first graduating class had four members, two of whom went to

BOYS' DORMITORY FOR PROCTOR ACADEMY, ANDOVER, N H WARREN & SMITH ARCHITECTS BOSTON, MASS.

$10,000 is needed to pay for this building, in addition to the insurance received from the old building, which was destroyed by fire on February 13th. Here is a great opportunity to name the Dormitory after some cherished friend.

college, and one, Miss Luella H. Scales, is now a teacher in the Academy.

In 1882 Rev. Samuel May, Mr. Joseph C. A. Hill, and Rev. Calvin Stebbens donated a collection of books which became the nucleus of the fine school library which is now one of the choice possessions of Proctor Academy. Rev. E. E. Hale, Dr. Oliver Wendell Holmes, and other prominent Unitarians who were interested in the school assisted in the building up of this library.

The first principal of Proctor was Mr. William J. Lloyd, and his successors have been Herbert B. Dow, Franklin K. Gifford, Archie L. Hodges, True W. White, James F. Morton, Luella H. Scales, J. S. McCann, and T. P. Farr.

As one looks over the catalogues of the earlier years he notes that the proportion of out-of-town students was much larger than at present. This is explained by two reasons:—the general interest of the denomination in a new educational movement, the better circumstances and general prosperity of the home community allows more of the local young people to enjoy the advantages of a higher education at present.

In the beginning of the year 1901 the old academy burned. Steps were immediately taken to rebuild, and the next Thanksgiving day saw a new building ready for use. The present building is not large but thus far it has served the needs of the school. Through the efforts of Rev. Henry G. Ives, the financial agent and others interested in the school Proctor has prospered in money matters recently, and last year saw the beginning of two new buildings, Slocomb Hall, the new gymnasium, and Cary House, a commodious and well equipped girls' dormitory.

Last February the school met its second loss by fire when the old dormitory burned. In its place tnere will stand a new boys' dormitory which is already in process of construction.

A new stone church will stand between the school building and the boys' dormitory and in time no doubt other buildings will be added.

In the early days of Proctor Academy it had many hard struggles, but now, as one of its founders recently said, "we have seen a possibility grow into a reality."

The large towns and cities have their high schools, and strong wealthy communities furnish their magnificent equipment, but up here among the hills the country academy furnishes an education to the country boys and girls who aspire to learn and keep alive the traditions of the mighty past which sent forth peerless statesmen from these New Hampshire farms. And not only to these but to the boys and girls of the great towns and cities goes forth the invitation—Come, and in the peace and quiet of the country learn the lessons which are to prepare you for the great busy world outside.

The Present Outlook for a Satisfactory Endowment

It will be remembered by the friends of Proctor Academy that Mrs. Francis B. Hackley of Tarrytown, N. Y., who has done so much for the education of Unitarian boys gave us, last January, $10,000 for scholarships and promised to add $15,000 more if $40,000—is added to the existing endowment of $20,000—within a year's time.

In response to her challenge and the splendid appeal which Dr. Charles W. Eliot made, a few days later, for the institution the following large gifts have been already sent or promised to the institution. One or two of the latter are upon the condition that $40,000—is raised.

Clarence E. Carr, Andover	$1,000
Mrs. Henry G. Ives, Andover	500
Horace S. Sears, Boston	250
Mrs. Dudley L. Pickman, Boston	500
Mrs. D. P. Kimball, Boston	250
Mrs. R. G. Shaw, Boston	1,250
A Friend, Boston	2,000
Mrs. W. S. Scott, Boston	2,000
Mrs. H. P. Farnham, New York	1,000
A Friend, Brookline, Mass	500
Miss Mary E. Hunt, Nashua, N. H.	500
	$9,750

GIRLS' DORMITORY FOR PROCTOR ACADEMY, ANDOVER N. H.—WARREN & SMITH ARCHITECTS, BOSTON

Two sisters have named this building in memory of their father. It has cost them $15,000, and will house thirty-five girls besides furnishing the dining-room for both boys and girls. Here too is a separate kitchen where the self-boarders can cook the food which they have brought from their homes.

Four months remain to us of the time allowed by Mrs. Hackley and I hope that a sufficient number of similarly generous gifts will come in by or before January to enable this vitally important guarantee of permanence for the school upon its present high standard to be secured.

Henry G. Ives.

Statements made by Ex-President Charles W. Eliot of Harvard University, President W. J. Tucker of Dartmouth College and others about Proctor Academy.

President Charles W. Eliot.

"There is one thing about such an academy, it saves what we call in natural history 'the sports,' " said President Charles W. Eliot of Harvard at a meeting in the interest of Proctor Academy, Andover, N. H., held January 14, 1909, at the home of Mrs. James B. Case, 468 Beacon street.

The audience, mindful of recent Harvard rulings on athletics, laughed. "The meaning of 'sports' in natural history is different from the meaning of the word in ordinary usage," President Eliot explained; "the 'sport' in natural history is a creature not to be expected from his family stock—a wholly unexpected development. There is no doubt about the nature of the work such an academy as Proctor can do for a little village in a state like New Hampshire. You have heard how life opens to those farmer boys and girls who have studied there, how much their lives have been enriched by the course of Proctor Academy.

"It is the great privilege of a democracy to save the 'sports.' They are lost often in countries ruled by caste or class. They ought to be saved in a democracy. And democracies are in this characteristic like Proctor Academy, they save those capable of higher education. Let me illustrate just what I mean by saving a 'sport'. The son of a stone mason in central New York arrived at Harvard with $5. He came to see me and asked a question or two about the examinations for admission. I extracted from him this information: 'I have worked for my father as a stone mason ever since I was big enough to lift a stone and generally 10 hours a day. I studied evenings in the only room in my father's house that had fire and light. I am the oldest of ten children, and they were all in the same room.' This boy asked what sort of tutor a certain man was, and I said he was not a very good one. 'I thought so,' said he, 'for I tried him on two lessons in Latin and Greek and decided he was not worth his price per hour.'

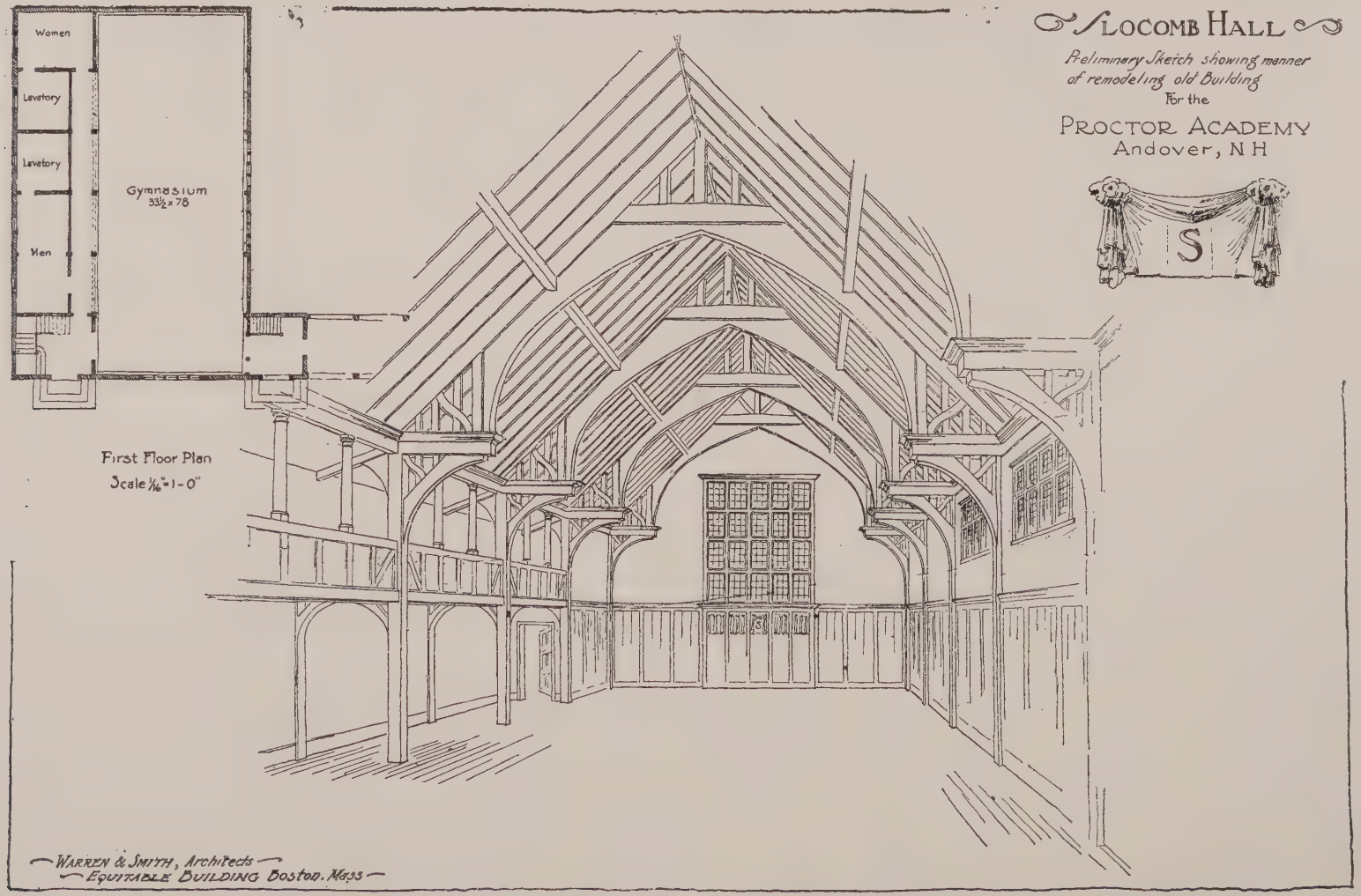
"That young man passed all the Harvard entrance examinations clear, except that he did not try the Greek composition examination. He was a 'sport'.

"To uplift people anywhere we must have the combination of eductaional forces, economic forces, and the ideal of good citizenship. We have that combination in Andover. We can feel sure that $1,000 invested in Proctor Academy will return a wholly incalculable income —not in money, but in trained brains and in moral character. And there's no income like it.

"In the management of a university, with which I've had something to do, we work on this principle: Spend, just as closely as you possibly can, your whole income. We even run the risk of a deficit in our efforts to spend every dollar of income. This is in order to get the largest returns. The best return is the trained brain, eyes, fingers, powers of the sense, and of the soul. Nobody who has $1,000 or $10,000 to give away can give it to anything that will yield richer returns than Proctor Academy.

"In any secondary school there should always be a place and a course for boys and girls that want to go to college. That is the law of Massachusetts. This is an indication that the democracy want that way to be kept open. I hope Proctor Academy will therefore hold that door open to professional life. The professions in our country will have greater influence than they have had in the past, because where we used to think of only three learned professions we now have a dozen.

"I hope Proctor Academy will teach drawing and music more largely than it has. In any system of education there should be studied more ways of expres-



A substantially built barn, 78x33 feet, with rough hewn timbers, which has been converted into a gymnasium and social assembly hall at an expense of $4,000. It would cost over $7,000 to replace it. $2,000 of this came from Miss Emma F. Munroe of Cambridge, at whose suggestion it has been called "Slocomb Hall."

sion than speech. American education has neglected drawing, which as admirable training for the eye and hand should have been more extensively attended to in our national education than it has been. I hope Proctor Academy will teach its pupils some means of giving pleasure to other people. That's one of the most precious things to be got out of an education. Giving pleasure to others is, I suppose, the surest way of getting durable satisfaction in this life.

"What are the commonest means of giving pleasure to others? The power to read aloud, to act, to recite, to commit to memory good literature with the ability to repeat it to others, to tell a good story, to exhort, to dance, to be graceful, to move and stand gracefully.

"I've often said that if there were one subject of instruction I'd be willing to have prescribed at Harvard, that would be a course of dancing. We've not thought enough, in studying education, of this matter of some means of giving pleasure to others.

"The benefit of such an academy's work is transmitted from generation to generation, every enriched life means generations to come made richer and happier. That transmission goes on through centuries and no one can estimate the good that comes from one boy or girl spending four years at such an institution in that period of life when the human soul is most enlayable. The good to be done is perfectly clear, though unimaginable in amount, because so great."

President Eliot pointed out that the work of the academy could be still greater in future, as the history of academies, high schools and colleges showed that newer schools meant not the extinction of the older ones, but their strengthening. He added that he did not invite the attention of Unitarians especially to the school, although it is Unitarian, but he felt that Unitarians owed a special obligation to it.

"Let us remember," said he, "how much of good this small, poor academy stands for—the open mind, the desire for knowledge and the faith in human liberty."

President W. J. Tucker.

President's Office, Dartmouth College
Hanover, N. H. July 8, 1909.

My Dear Mr. Ives:—I have been very much interested in your efforts to build up Proctor Academy. The work of our public schools can be supplemented to fine advantage through special agencies of which I think the best agency is still the Church. Church schools are rendering an admirable service to the cause of higher education quite beyond any results which may be gained in the interest of any given body of the Church. There will always be students who for various reasons will derive more advantage from separate and detached schools of well defined purpose and discipline than from the ordinary high school. New Hampshire is at present represented by schools carried under the auspices of several bodies of the Church. It will be greatly to the interest of the state as well as, it seems to me, to the interest of the Unitarian body, if Proctor Academy is built up into a strong and influential school.

The location is admirable, accessible, healthful, and representing the country at its best. I can hardly think of a better site in the state for a large school with adequate resources than Andover. I wish you the very best success in your very earnest and inspiring efforts. Perhaps I should add that you are to be congratulated upon having assumed a task of such difficulty and at the same time of such promise. You must be greatly encouraged by the results of the past year. I think you may assure yourself and the friends of the school that the aims and purposes which you have set before yourselves are now within reach.

I am, yours very cordially,
W. J. Tucker.

Clarence E. Carr, Andover, N. H.

The Lincoln struggle, as to whether or not in this country, we can permanently maintain "government of, for, and by the people," is still on. It probably will be a continuing one. The struggle is worth while. Such government is worth more than all else. Without it all else is useless,

Knowledge and character are fundamentally essential to it, and the second commandment is indispensable. In the faces of our boys and girls of today we must read the future history of the country. It depends on what they are.

Can we make a better contribution to our country than to teach them truth and loyalty, and to make them understand that character and good citizenship are the things most to be desired and are the most honorable.

That is the aim of Proctor Academy. It probably is in a measure the aim of all schools. We are striving to make it specially so here.

It is our aim to have every student understand that whatever else he may accomplish, he can only requite his obligation to Proctor Academy by being a good, upright American citizen.

It seems to me that all who are interested in the future of this country can fulfill some of their obligations by enlarging the opportunities for character building and good citizenship by setting up an institution here whose influence shall not be measured by a hundred years but by the patriotic spirit it develops.

Dr. Tucker is right in saying, "It will be greatly to the interest of the state as well as, it seems to me, to the interest of the Unitarian body, if Proctor Academy is built up into a strong and influential school."

Dr. Eliot is right in saying, "We can feel sure that $1,000 invested in Proctor Academy will return a wholly incalculable income—not in money, but in trained brains and moral character. And there's no income like it." And again: "How much of good this small, poor academy stands for—the open mind, the desire for knowledge and faith in human liberty."

Read the letter of Dr. Tucker and the talk of Dr. Eliot, Lincoln's Gettysburg speech, the reply of Jesus to the lawyer—wherei he might have quoted what he himself had said but did not, what he had preached but did not, what he had done but did not, but what, based on human right and light, had been the law for more than two thousand years, and what will be the only law upon which a lasting political fabric can be builded;—and in the light of this know and understand the commercial and political situation of our own state and nation this August nine, nineteen hundred and nine, anno domin . Note not only how far we are from the ideal, but the struggle which must be made if we hope to maintain permanently Lincoln's "gover ment of, for, and by the people."

It will take $40,000 more to make Proctor Academy a permanently assured force in this struggle. The more that is added to that the greater will be her influence toward the end of good citizenship.

Is it an opportunity that the splendid men and women of our patriotic Unitarian body care to embrace?

Clarence E. Carr.

Richard C. Humphreys, Boston, Mass.

I look back with great pleasure to my visit to Proctor Academy in its day of small things but I look forward with greater pleasure to its future which I feel is now assured. It is a very interesting and a very encouraging work in which you are engaged and it deserves the success it is having. Its location in that part of New England where just such an institution is needed and its liberal religious influences I feel will insure its success.

I congratulate you on what you have accomplished in the past and its prospects for the future. I wish that Unitarians could be made to realize more fully what an opportunity there is for Proctor Academy to do good missionary work if it only had strong financial support. Seeing as I did the class of students you have and their strong desire to get an education under liberal religious influences I have no hesitation in recommending its cordial support to those who desire to advance the cause of liberal Christianity and at the same time do a good educational work.

Richard C. Humphreys.

Hon. John D. Long, Ex-Sec'y of the Navy

You may say that I have a high

opinion of Proctor Academy, and commend it to the public.

Yours truly,
John D. Long.

Rev. Samuel C. Beane, D. D., Grafton, Mass.

I have been asked to tell something of the inception and original purposes of Proctor Academy. It is a short and simple story.

About thirty years ago there was in this country--especially among teachers, physicians, and ministers of religion—a reawakening to the importance of the period of adolescence in the history of a human being. It became evident to many that, with the exception of infancy those years of transition from childhood to adult existence had most to do in deciding one's mental proclivities and establishing one's life-standards and ideals. The significance of this fact as it bears on the religious well-being of young people had always been credited and acted upon by the Roman Catholic church and the Church of England, while nearly every denomination of Christians this side of the ocean, as soon as it became able, had hastened to provide academies and boarding schools where the religious atmosphere and associations of the home and the home-church could be continued to those girls and boys who must needs go elsewhere for educational reasons.

The Unitarian was the only well-known denomination which did not make such provision. Consequently thirty years ago a large majority of the young people of Unitarian families, who at the age spoken of had left home for study were pupils in institutions one of whose conscientious purposes was to impress upon the young inmates certain theological beliefs and religious customs which no Unitarian could approve; or else in institutions so "neutral" as to furnish little reminding that religion was an important matter for young people to consider.

Parents thus put their young sons and daughters religiously out of doors, threw upon them the responsibility of deciding the greatest concerns of life and character for themselves without chosen and approved counsellors, and left them to such influences rational or sensational, religious, unreligious or irreligious, as might happen to come their way.

Here was an anomaly indeed! The good parent carefully demanded for his child the best, or what he deemed such, in all things except those which most directly influence the spiritual nature and go to the building up of devout Christian character!

The result of this upon our Unitarian churches was disastrous. The child was hardly expected to return from school cordially retaining the faith and habits in which he had been nurtured in his earlier years. If he had not lost interest in religion, the chances were that through personal friendships, prevailing custom, *esprit de corps*, or the dread of seeming odd and unsocial, he had been drawn into preferences or decisions that were contrary to what parental wisdom and affection would have desired. I had seen five children of a most valuable and influential Unitarian family thus transformed, carrying with them to another religious fold the family name and prestige and one of the largest financial fortunes of the city. A large number of similar instances came to my knowledge. A Unitarian mother came to me and said imploringly, "Must I send my only daughter to a school which, working upon her immature judgment, will very likely alienate her religiously from me? Can she not have a fair chance to remain, as she was born, a Unitarian? Why have Unitarians no academies?" I replied, "We *will* have one at least." I thought I knew the laymen who would take hold of the enterprise, and I was not disappointed. Within a month the search for a locality began, and before long an admirable choice was made in an old academy town amidst delightful scenery that includes Kearsarge Mountain, in a community of intelligent and high-minded people who would tolerate no immoral or other nuisances in town, and who by a large majority were ready to commit themselves to a Unitarian church and school.

Through varying fortunes for twenty-nine years the academy has made its way, till now its quality and standards are of the best, its conveniencies for instruction and residence are up to date, and its prospects are not only fair but brilliant. It now appeals to the wide public for patronage, and especially invites Unitarian parents all over the country to contribute their boys and girls. They will have good care, happy associations, superior instruction, and delightful intimacy with nature. The wealthiest parent need have no fear that his child will lack any essential of comfort, while a slender purse with wholesome industry and economy will carry a boy or a girl with honor through either of the courses.

Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York.

I am glad of an opportunity to say a word in behalf of that unique and valuable educational institution, Proctor Academy. To most people, this school seems to deserve generous support because of the great service which it renders to the rural community in which it is planted. This also is my opinion; but this very consideration has a significance, I believe, which is wider than is generally understood.

Proctor Academy appeals to me tremenduously because it is one of the few institutions bearing the Unitarian name which reaches the common people. We have churches in abundance where the cultured and well-to-do may worship and dispense their charities. We have our schools, where the sons and daughters of these select people may obtain all the advantages of an exclusive education. And this is well! The pity of it is, not that we reach and serve the chosen few, but that we do not also reach and serve the neglected many. It has long been a standing reproach against Unitarianism that the multitudes not only did not hear its message gladly, but did not hear it at all; and this is a reproach which has never successfully been answered. It is a rare thing to find in any of our churches and schools those who could properly be classed as proletarians, and it is a still rarer thing to find any conscious and organized endeavor on the part of our ministers and laymen to reach these people and serve their crying needs. Proctor Academy, however, is doing this very thing. It is serving *the whole people* of a wide community in the educational field, as the Andover church, under the consecrated leadership of Mr. Ives is striving to do in the religious field. To this extent at least is this school one of the noblest institutions that we have, and one which challenges the support of all who would emancipate Unitarianism from those bonds of privilege and caste by which it is now held captive.

John Haynes Holmes.

Rev. H. C. McDougall, Franklin, N. H.

The recent improvements at Proctor Academy both in physical equipment and in teaching strength and standard of scholarship have placed it upon a high plane of efficiency. It is now capable of doing the very best of work and its opportunity is unique. Situated in the rugged hill country of New Hampshire where the crop of hay and corn is poor, but the crop of boys and girls is of splendid quality, it gathers a group of pupils such as few schools have the opportunity to fit for their life work. They are strong and vigorous in mind and body, eager to learn and willing to work hard. If these fine boys and girls from the farms are to be educated and equipped for the best of work it must be done where they are, and Proctor Academy is at their doors.

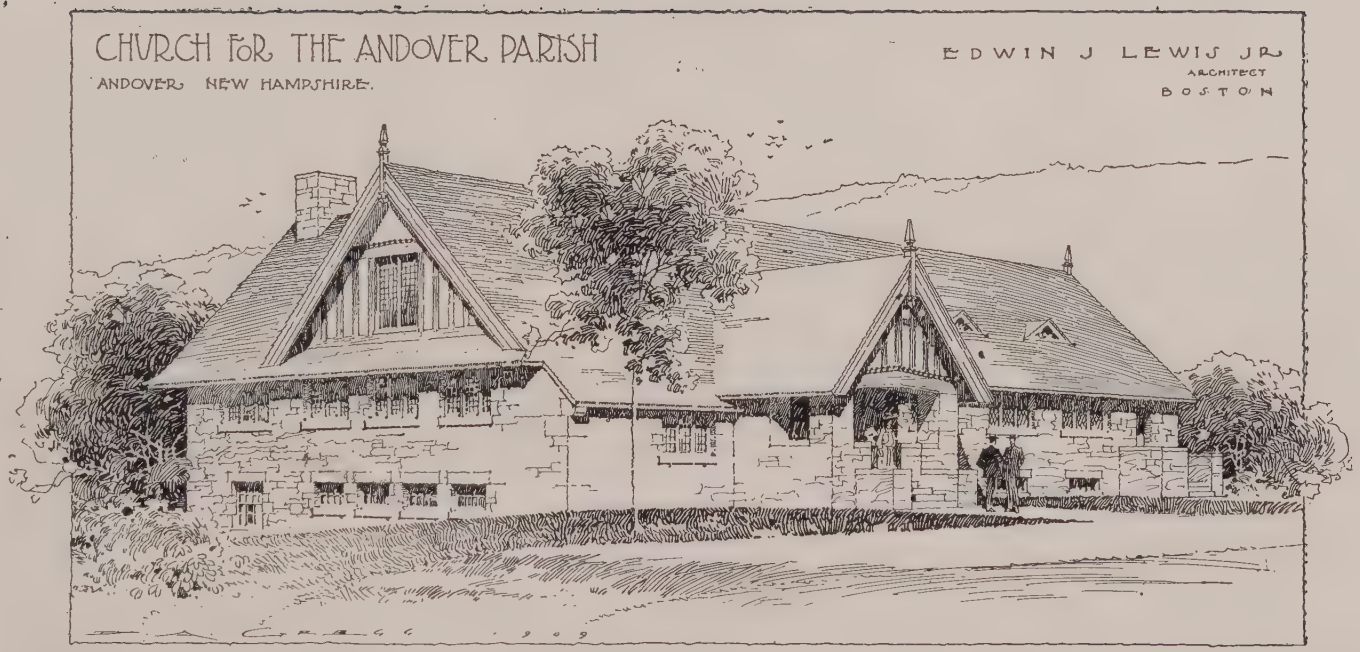
This is the unique opportunity of the Academy. It is doing its work well. It is supremely worth doing. We can not afford to let it halt or be hampered in the splendid career that now opens before it.

H. C. McDougall.

The Andover, N. H. Church

By Edwin J. Lewis, Jr., Architect of the Church Building

It is gratifying to observe the increasing tendency towards a more general use of brick and stone in the construc-



tion of our village churches. In early days wood was plentiful and consequently cheap. This accounts for the generous sprinkling of little painted meeting houses which dot the New England countryside. These have a certain charm based on sentiment and frequently form a picturesque feature in the landscape. With the disappearance of the forests, however, our people are turning naturally to other and more permanent materials for construction and are gradually accustoming themselves to the conditions which have for hundreds of years prevailed in the Old World. Our newer churches here are being built as there, not for years but for centuries.

The church at Andover, N. H., the gift of a generous friend, is an instance in point. New Hampshire is prolific in rock if not in grain, and this new building is to be constructed, so far as possible, of local material. The walls are to be of moss-covered field stone taken from the surrounding pastures, with granite trimmings. The roof is to be of green slate. The auditorium will be finished with an open timber ceiling and provided with a square chancel and minister's study. The vestry or Sunday school room is to be separated from the auditorium by a coiling partition so that on occasion the

whole can be thrown together. The parish parlor opens from the vestry with sliding doors between and will be furnished with a comfortable stone fireplace. The entire basement is to be finished and will contain a large supper room, commodious kitchen and dressing rooms.

The church will not only answer the needs of the parish but will also in a way serve as the school chapel for Proctor Academy. It will add one more interesting architectural feature to the little village.

———o———

An Old Unitarian Hymnal

By REV. CHARLES GRAVES

A hymnbook bearing the following legend on its title page: "A Collection of Psalms and Hymns for Publick Worship," and carrying at the end of the volume the date line "Kingschapel, Boston, 1799," seems to have been pretty well forgotten. Although Putnam in his "Singers and Songs" makes mention of it no reference to it I believe is to be found in the Annals of King's Chapel.

It is one of the earliest, if not the earliest collections designed for the use of Unitarian, or to speak more correctly —for at that time and for at least two decades later Boston was afraid of that heretical title—for the use of congregations that were slowly delivering themselves from the errors of the old way. Belknap's "Sacred Poetry" antedated it by about four or five years. But whatever the merits of that earlier publication it could hardly be classed as a hymnbook.

The interest of the volume under discussion lies not in its modest antiquity but for the disclosure it makes of the attitude assumed by the compiler or compilers toward the old dogmas and phraseology. They were men with a very definite theology, no doubt. And while they were, we think, foolishly afraid to acknowledge the Unitarian character of their thought and faith—for "murder will out"—they were nevertheless anxious that their hymnology should reflect their ideas as clearly and faithfully as possible—and that is an admission that could hardly be made in favor of our modern hymnbook makers. Those who have presumed to compile our hymnbooks of late seem to be possessed by the fear that our hymns shall express our clearest and most progressive ideas. Everything to be anciently orthodox, nothing to be up-to-date, that is the rule today. Whatever the defects of these old compilers, they made a brave attempt with scanty materials to have a collection of hymns by the aid of which they could sing as well as preach the better faith. Whether they reformed the hymns up to the level of their belief is a question. Probably not. They could do it no more than we could. But what is to their credit is that they went as far as they could with the material at hand—which is not true of our latest books.

"Psalms and Hymns" is, in the main a revised edition of Tate and Brady. It contains close to one hundred and twenty psalms and a supplement of ninety hymns. Tate and Brady's version of a psalm is not always selected, the editors putting in place thereof, or in addition, the paraphrases of the the more modern hymnists. Thus for instance, while giving Tate and Brady's version of the 19th psalm Addison's nobler rendering is also included. But strangely enough Watts's masterpiece "O God our help" has no place.

But the purpose of this sketch is not a criticism of the volume, but to indicate by a few examples the ideas which guided the compilers. It should be remarked that the changes in the psalms and hymns are not original with Kings Chapel pastors. We are informed that "the editors are indebted for the alterations and additions" to various other editors mostly of the Unitarian persuasion residing in England.

It was plainly a part of their scheme to eliminate as far as possible references to God's anger and infliction of materialistic punishment, emphasizing instead "impartial justice" as characteristic of the divine. Thus in Psalm 2 the lines running:

If they persist, he whets his sword,
His bow stand ready bent:
Ev'n now,—with swift destruction wing'd,
His pointed shafts are sent."

are omitted, while in psalm 9 the following is retained:

The Lord forever lives, who has
His righteous throne prepared,
Impartial justice to dispense,
To punish or reward.

It is a finer theological line, and yet an important one from their viewpoint which is drawn in the change here indicated. In stanza I of psalm 32, the old version is

He's blest whose sins have pardoned gained
No more in judgement to appear.

The version before us is

He's blest who has thy pardon gained
Whose sins, O God, no more appear.

The change is doubtlessly inspired by the desire to abandon the old theological day of judgment.

The deity of Jesus is excluded, not rigidly but certainly with as much completeness as in most of our later hymnbooks. Thus

My guilt of blood remove,
My saviour and my God

is stricken out. "There God my Saviour reigns" is made to read "And there my Father reigns." Care was taken to eliminate as far as possible all direct address to Jesus as God and also to exclude all mention of those functions which theologically belong to "God the Son". So "The blood of Christ divinely flows" becomes "From God the streams of mercy flow." The Virgin birth has to lose its head, though the hand smites with evident reluctance. The old version reads

Mary, the wondrous Virgin, bears,
And Jesus is the child.

This is revised into

Angels announce the Saviour near,
In this triumphant song.

It is worth noting here the steps taken in the direction of a non-supernatural religion. The Lord's Supper which so many to this day are afraid to give is not of course abandoned. It could hardly be expected to clear the old bog at one jump. But the compilers had gone so far as to realize that the only way they could retain it was by reducing it to a mere "emblem".

This is my body broke for sin
Receive and eat the living food;
Then took the cup, and bless'd the wine
'Tis the new cov'nant in my blood.

The Kings Chapel pastors reword thus

This is my body broke for you
Take eat the emblematick bread;
Drink of the cup, an emblem too,
My blood which shall be shed for you:

That of course satisfies the timid, clinging soul. It is so much more rational to partake of the "emblematick bread" than it is to "eat the living food."

It is significant to notice the disposition to cut out or fix over the verses that reflect upon the dignity and worth of human nature. Thus "The vilest sinner may return" becomes "To thee the sinner may return". And "What worthless worms are we" is rendered "How frail and weak are we."

That "hell" was becoming an impossible element in theology is evidenced by the change made in Watts's hymn beginning:

'Twas on that dark and doleful night,
When powers of earth and hell arose.

The alteration is simple and suggestive, the last line becomes: "When all the powers of malice rose". Even the old "heaven" was adjudged equally out of tune. Thus "To 'scape from hell, and fly to heaven" becomes "To fly from hell, and live for heaven."

The retention of the following stanza is evidently prompted by the desire to emphasize the cardinal doctrine of liberal Christian thought, the religious necessity and divine worth of "righteous deeds."

The righteous Lord will righteous deeds
With signal favour grace;
And to the upright man disclose
The brightness of his face.

It is likely enough a dig at predestinarianism which we have in changing: "And where his love resolves to bless," to "Yet humble souls may seek his face".

And is safe to say that it was because they shied at miracles prompted them to omit

He made the sea become dry land
Through which our fathers walked.

But it is not so easy to guess, though one is free to surmise, what lay back of the following alteration: "But in his wrath crown'd heads o'erthrow," is made to read "But impious tyrants overthrow".

Many of the other alterations and omissions need no explanation; as for instance, omitting this from psalm 42:

One trouble calls another on;
And bursting o'er my head
Fall spouting down, till round my soul
A roaring sea is spread

And of course they could not stand for "I'm like a pelican become;" in Psalm 102.

But they fell into the worst and commonest defects of the hymnthinker. Determining to avoid the inappropriate they blunder into emptiness. As for example:—

Could I but climb where Moses stood
And view the landscape o'er
Not Jordan's stream, nor death's dark flood
Should fright me from the shore

This is revised in extraordinary fashion:

O! could we make these doubts remove
And view the landscape o'er
Not Death's cold flood should chill our love
Or fright us from the shore.

Jesus the Reformer

By REV. W. H. RAMSAY

OUR sources of information regarding the life of Jesus are very meagre and are practically confined to the Gospel narratives. The story of Jesus in these narratives is so blended with materials that are manifestly mythical that it is very difficult to form a clear and consistent picture of the Man Jesus.

Dr. James Martineau and other distinguished scholars have selected certain parts of the Gospel, and out of these have constructed a picture of Jesus that is human. They have endeavored to eliminate the inconsistencies.

But what if Jesus was no different in this respect from other great heroes and reformers? This seems most likely. Through the haze of myth and supernaturalism that enshrouds him, there loom the outlines of a wonderful human personality. Mixed with the stories of myth and miracle, there is enough that is beautifully and simply human to attract and hold us.

Taking this human picture, with its meagreness of detail, let us inquire: What in the life and death of Jesus is of chief significance for us and for our age? What permanent principles affecting human life and progress does the story illustrate?

1. In the first place, we have a splendid illustration of the fact that the common human stock produces great heroes and and leaders by whom the human race is lead onward and upward. Jesus was one of these. For the Christian world, he was the greatest in certain ways. He was flesh of the flesh and spirit of the spirit of humanity. The human Jesus must be distinguished from the "Christ" of philosophy and theology—a shadowy and mythical creation that has served the use of poetry and art and ecclesiastical ceremony. The creation of such a "Christ" was probably inevitable, and it has served great and noble purposes in the development of religion. But this Christ ideal has no necessary connection with the human life of Jesus of Nazareth. In fact, its connection with him might be regarded as accidental, and it has hindered more than it has helped a right appreciation of the meaning and lessons of the life of the Jesus. It has taken man's thoughts away from the great and brave human brother and comrade who suffer-

ed and was tempted, who struggled and aspired, was disappointed and disillusioned, and who yet won a glorious victory for humanity.

It is thus that I like to think of this great hero. It puts him right in the ranks, where we need him, at the front, leading on and pointing to the heights of progress beyond, still achieving, still pursuing, in "the noble army of the martyrs, the goodly fellowship of the prophets."

2. Such a life shows us the supreme value of unselfish devotion to a great ideal, an ideal that shapes life, a *cause* for which to work and strive, and, if need be, to die.

It is the presence of such an ideal that greatens and glorifies the life of man. The masses of mankind have no great and clear ideal; they have no *cause* that makes life seem worth while. So they live a cheap kind of life. They move round in conventional circles. They have no vision that urges them to do and dare for a cause.

The ideal is the divine impulse within man's spirit. It is the God within, urging him on to achievement. It makes him dissatisfied with the present. It creates the reformer. Jesus was a man with a vision of a possible life for mankind that was immeasurably better than anything that had been realized. He was dissatisfied with life as he found it. He wished to reform the world, to establish a new order of human life and society. He lived out his ideal; he let it rule him and dominate his thought and deed. It cleansed him of all selfishness. He conceived of no "salvation" for himself or for any man on private terms. He knew that no man could be saved alone. To realize God, to incarnate God—that is, to incarnate justice and love in society—that, for Jesus, was religion. He called it "The Kingdom of Heaven."

In what way Jesus conceived the outward framework of the new society, we do not know, and shall never know. Some modern Socialists claim that Jesus was a Socialist. This is an anachronism. Jesus could not have been a Socialist, in the modern sense of the word. The modern social reformer may have the spirit of Jesus. The Russian revolutionist may possess this spirit—many of them doubtless have been inspired by the enthusiasm for humanity and justice that inspired Jesus. But neither the idea of the outward framework of the higher social order, nor the idea of the methods by which it is to be established, are important in themselves. Every great human reformer and prophet has been subject to illusions and limited in his thought by the conditions of his age. But his illusions do not detract from the greatness of the reformer. His very illusions are divine things, if they are great illusions. The small and selfish man has no great illusion; he has few illusions of any kind; he wishes to be safe and to be let alone. It takes a great man to have great illusions. If we can trust the gospel stories on this point, Jesus had a fantastic, and what is to us to-day, an impossible conception of the method and framework of the new social order. He looked for the coming, or the second coming of a Messiah, to revolutionize the world. Dr. Martineau thought, and others think, that Jesus was misunderstood on this point by his contemporaries. This may be so. We have no means of knowing the exact truth of the matter. But one thing we do know: Jesus was under no illusion about the moral principles that are to reform the world—justice, love, brotherhood, the apprehension of the present and living God in man and in society. These are the essential and everlasting things in the religion of Jesus.

The application of the religion of justice and love to all the relations of man to his brother, creating a new order new conditions of life, removing artificial barriers, opening a way for the free expression of the divine faculties and endowments of every child of man, putting an end to all exploitations and monopolies and exclusive privileges of the few, creating a higher and better civilization: this is what the application of the principles which Jesus held and proclaimed must lead to.

3. But why should Jesus have been murdered for preaching such a gospel? This is not difficult to perceive. The

reformer of society always "takes his life in his hands"; and wherever the conditions permitted of it in the past, he has been literally murdered. The history of the world is written with the blood of martyrs for the cause of human progress and reform. The opposition between the forces of conservatism and those of progress seems to be inherent in human society. It is the same to-day as it was in the days of Jesus. The only difference is that so-called civilized society does not proceed to literal murder. But men can be villified and starved and socially outlawed to-day, even in this country, for espousing advanced ideals. A man like Maxim Gorkey can be hounded by conventional society and persecuted by cowardly newspapers, who do not even take the trouble to understand him.

The fact is, that mankind is divided into the fossilized and the progressive; into those who believe that things are well enough as they are, and those who believe that society needs to be radically changed, and that the changes must be brought about by human intervention—by the organized providence of man, by the power of new ideals of the meaning of justice, and new and radical methods of applying it to human society.

This is the cause of the mighty and significant struggle that is going on in this country to-day. It is the result of a new vision of the meaning of human justice, and a new determination to apply it, without waiting for existing social evils, and crying wrongs in the social structure to work themselves out. It means that man is taking a hand in the evolutionary process. Ideas are the most powerful factors in social change,and the new idea, or the new vision of the meaning of social jus ice is an immeasurably powerful factor in the life of to-day.

But ideals are costly things to espouse. Whenever, in any age, a man espouses a new order of life that means the overthrow of the old order, he enters upon a struggle with those who are entrenched in the old, and whose vested interests are imperilled by a change.

Jesus proclaimed ideas of God and man and religion that threatened the institution of the priests, and would have put an end to their business. He saw that religion had become an empty routine of ceremonialism, and an intolerable burden. "It was entrenched in law, and required a punctilious observance of the letter of the law; but it was oblivious of justice and mercy and divine love. So he placed himself and his disciples outside of the law. He broke the Sabbath, he refused to fast, and taught his disciples to follow his example. But he gave them a new commandment, Love one another. When the established system—the entrenched leaders in church and state—protested against his revolt, he entered upon the struggle that ended in his death." Jesus loved the cause of truth and justice and humanity more than his own life. He knew that

> "'Tis man's perdition to be safe,
> When for the truth he ought to die."

So Jesus "became the eternal prototype of all those who are thirsting after and battling for the Kingdom of God—for justice and truth, of all those for whom life, as they find it, has too little love and freedom, too little force and spirituality; of all those who, from the fulness of their hearts, reveal their real feelings and thoughts, and are then villified and outlawed, or crucified and burned by the rabble, high and low," and his followers to-day are not the timid priests who go through endless genuflections and mumble unmeaning liturgies from which all meaning has gone out, but the brave and loving men and women who are battling for justice and right, who are engaged in the work of practical reform, who are fighting the forces of entrenched selfishness and greed everywhere, and seeking to create the conditions that will make a decent and happy life possible for those in whom the divine light has been almost quenched, and for whom God has been the vaguest of dreams. To organize and incarnate the divine forces of justice and love in the world is to organize the real and living and ever-greatening divinity that is manifested and realized in Humanity.

———o———

Beauty has been appointed by the Deity to be one of the elements by which the human soul is continually sustained.—*Ruskin.*

National League of Unitarian Laymen

The officers of this League have issued a call to the men in our Unitarian churches to organize in connection with the National League. As it is a matter of common knowledge that circulars addressed to ministers and parish officers with intent to reach the men and women of the congregation, do not always pass beyond the knowledge of the persons who receive them, we think it desirable to call the attention of our readers everywhere to this important invitation. The officers of the League are: Honorary president, Hon. William H. Taft; president, Prof. William H. Carruth, Kansas University, Lawrence, Kan.; 1st vice-president, Hon. Eben S. Draper, Hopedale, Mass.; 2nd vice-president, Mr. Milton T. Garvin, Lancaser, Pa.; secretary and treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City; executive committee, Mr. Courtenay Guild, 41 India Street, Boston, Mass., Mr. Delbert H. Decker, Loan and Trust Building, Washington, D. C., Hon. Duncan U. Fletcher, Jacksonville, Fla., Mr. Morton D. Hull, 181 La Salle St., Chicago Ill., Mr. Ralph W. Wilbur, Board of Trades Building, Portland, Ore., Mr. Charles W. Ames, St. Paul, Minn.

It is the intention to open an aggressive campaign in the fall for the purpose of enrolling the various men's clubs in our churches as members of the League, and also to excite the interest of all men in our churches who are not now connected with clubs or with this laymen's league. The circular is as follows:—

The officers of the National League of Unitarian Laymen take pleasure in announcing to the various churches of our connection the organization of this League in Boston on May 25, 1909, with a board of officers headed by President William H. Taft.

This organization has been called into being by a realization on the part of the men in our churches that the time has come when they should take a more active and systematic interest in the affairs of the local church and in the larger work of the denomination, and that, as Unitarians, they should help to shape intelligent action in matters of social and civic betterment.

The general purposes o' the organization may be summed up as follows:

To promote the organization of men's clubs in *all* our churches and to suggest and supervise methods for their activity along the following lines:

1. To bring the men of the separate churches into closer acquaintance, cooperation, and fellowship through the various forms of social and church work.

2. To bring about an increasing participation by our laymen, not only in the work of their local church, but also in the affairs of the denomination at large.

3. To extend the activities of the church to the advancement of the social, civic, moral, and religious interests of the community.

It is especially desired that men's clubs should be organized in churches where they do not now exist, and if this condition is true of your church, will you kindly communicate with the secretary, in order that forms of constitution and detailed instructions may be sent to you?

If you already have a men's club in your church, will you kindly return the enclosed blank, properly filled out?

By resolution of the Executive Committee, adopted May 25, 1909, it was voted that in accordance with Article VII. of the Constitution, the dues to be paid to the National League by each local league or affiliated men's club shall be fixed at the rate of twenty-five cents per member of such local league. If possible, therefore, will you please accompany your application for membership with a check for the amount of your dues?

It is desired by the officers that a beginning be made in this work before the commencement of the summer vacation, and your prompt response will be appreciated.

Very truly yours,

William H. Carruth,

President.

Cyril H. Burdett,

Secretary.

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IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.